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Ad majorem Dei-gloriam et Beatæ Mariæ semper Virginis

CONSECRATION

OF THE

RIGHT REV. DR. D'HERBOMEZ, O. M. I.

WHICH HAS TAKEN PLACE IN THE

Cathedral of St. Andrews. Victoria, V. I., October
9th, 1864, (21st Sunday after Pentecost.)

The object of this little pamphlet is to show the nature of the Consecration, in order that the faithful being moved by the Pomp and Splendor of the ceremonies of the Catholic Church may be excited to the contemplation of that unutterable joy and inconceivable happiness which alone can be found in the kingdom of Heaven. And that carried back to bygone days, we may see the wonderful harmony there exists between the ceremonies of the Church now a-days, and those which existed eighteen hundred years ago in the Apostolic ages. Remember the days of old and look upon every generation, ask thy fathers and they will declare to thee; ask thy elders and they will tell thee.—(Deut. 32, vii.)

And that we may behold with wonder and astonishment the inscrutable ways of God with regard to his holy Church ever infallible according to his Divine promise. Behold I am with you all days even to the consummation of the world.—(Mathew 28, xxvi.)

Jesus Christ yesterday and to day and the same for ever.—(Hebrews 13, viii.)

All things being prepared His Grace, The Archbishop of Oregon City, Consecrating Bishop, His Lordship, the Right Rev'd Dr. Demers, Assisting Bishop, The Elected, The very Rev'd Dr. D'herbomez, in company with the Sacred Ministers proceed to the Altar where making a genuflection, each proceeds to his respective position. His Grace, the consecrating Bishop, after a short time in prayer ascends the throne, where he is immediately vested in his Pontifical Robes, viz., Sandals, Amice, Alb, Cincture, Pectoral Cross, Stole, Tunic, Dalmatic, Gloves, Chasuble, Pallium, Mitre, Pontifical Ring, Crosier, and Gremiale. The elected Bishop goes to the altar prepared for him in company with the Assisting Bishop where he (the elected) is also vested, after which they again proceed to the altar, the elected makes a profound inclination to the Consecrator with bireto in hand, whilst the Assisting Bishop only makes a simple inclination with his Mitre on his head. They then take their seats, Elected turned to the Consecrator, and Assisting Bishop turned towards the elected. Having rested for some time they then stand up. Elected without his bireto and assisting without his Mitre. Who (Assisting) thus addressing the Consecrator, says Most Rev'd Father our Holy Mother the Catholic Church requires that you elevate this present Presbyter to the Episcopal dignity. Consecrator says: Have you an Apostolic Mandate. Answer: We have. The Mandate is then read by the Notary, at the end of which the Consecrator answers Deo-gratias (Thanks be to God) also during the reading of the Mandate all sit down. After this the Elected in a long formula promises to be ever faithful to the tenets of the Catho-

lie Church, and ever obedient to the Successors of St. Peter. The examination now commences, the Elected and Assisting Bishop being seated, the Consecrator reads aloud the following Examen :

1st. The Ancient institutions of the Holy Fathers teach and command that He who is to be elevated to the dignity of Bishop first undergo a diligent examination with all charity on the faith of the most Holy Trinity, and moreover that he has acquired a sufficient amount of knowledge which will be able to guide him in the Right Government of so exalted a position and that he be irreprehensible in all his ways. We by the same command and authority interrogate you, Most Beloved Brother, with all Charity, whether you are willing to devote all your prudence as far as your Capabilities extend to the Sense and meaning of the Divine Scripture; Elected answers, I am willing and consent to everything with all my heart.

2nd. The Consecrator interrogates: Are you willing to teach by word and example the people intrusted to you all the Scripture you understand? Answer: I am willing.

3rd. Are you willing to embrace reverently, teach and preserve the traditions of the orthodox Fathers and the Holy Decretals and Constitutions of the Apostolic Seat. Answer, I am willing.

4th. Are you willing to show in all your actions, faith, subjection, and obedience to Blessed St. Peter the Apostle to whom God has given the power of binding and loosing, and to his vicar our Lord, Pio Nono, and to his Successors the Roman Pontiffs. Answer, I am willing.

5th. Are you willing to abstain from all evil with the help of the Lord, and to devote yourself to everything good. Answer, I am willing.

6th. Are you willing to preserve and teach Chastity and Sobriety, with the assistance of the Lord. Answer, I am willing.

7th. Are you willing to devote yourself to the Service of the Lord, and to abstain from all lucre, as far as human frailty permits. Answer, I am willing.

8th. Are you willing to preserve humility and patience in yourself, and to teach them to others. Answer, I am willing.

9th. Are you willing to be affable and merciful to the poor, and to strangers and to all who are in want, for God's sake. Answer, I am willing.

The Consecrator then says, May the Lord give you all these gifts, and guard you and strengthen you in every good. All answer, Amen.

10th. Do you believe according to the intelligence and capacity of your understanding the Most Holy Trinity, Father, Son, and Holy Ghost. One God omnipotent, and an Entire Deity in the Holy Trinity, Co-essential, Con-substantial, Co-eternal, and Co-omnipotent, one will, power and Majesty, the Creator of all Creatures, from whom, through whom, and in whom are all things visible and invisible both in Heaven and on Earth. Answer, I believe, and assent.

11th. Do you believe that each person in the Most Holy Trinity is God, True, Entire and Perfect. Answer, I believe.

12th. Do you believe that the Son of God, the Word of God, eternally born of the Father is Con-substantial, Co-omnipotent, Co-eternal, and Co-equal with the Father in his divinity and that he was conceived by the Holy Ghost, and temporally born of the Blessed Virgin Mary, with a rational Soul, having two wills, two nativities, the one eternal of the Father, the other temporal of the Mother, True God, and True Man, not adopted, not phantastic, but the one and the only one Natural Son of God, in two and from two natures not in two Persons but in the singularity of the one Person of the Divine Word, Impassible and Immortal in His Divinity, but in his humanity for us and for our Salvation suffered the real torments of the flesh and was buried and rose again the third day from the dead in the resurrection of the same flesh, and that forty days after the resurrection, He as-

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cended into heaven in that body which he had arisen from the dead and which He again united to his soul, and that he sits as to his humanity at the right hand of the Father, from whence He shall come to Judge both the living and the dead and that he will render to every one according to his works, whether good or bad ; I believe and assent to everything.

13th. Do you also believe that the Holy Ghost is an entire perfect and true God proceeding from the Father and the Son, Co-equal, and Co-essential, Co-eternal, and Co-omnipotent in all things with the Father and the Son. Answer, I believe.

14th. Do you believe that this Holy Trinity is not three Gods, but one God Omnipotent, Eternal, Invisible, and Incommutable Answer, I believe.

15th. Do you believe that the Holy Catholic and Apostolic Church is the only true one in which there is given one true baptism, and a true remission of all Sins. Answer, I believe.

16th. Do you also anathematize all heresies raising themselves against this Holy Catholic Church. Answer, I anathematize.

17th. Do you also believe in the true resurrection of the same flesh which you now have, and in eternal life. I believe.

18th. Do you also believe that the Author of the Old and New Testaments of the law and the Prophets and the Apostles is one God and Lord Omnipotent. I believe

Then the Consecrator says, May this faith be increased in you by the Lord to your true and Eternal peacitude, Most beloved Brother in Christ. All answer Amen.

After the examination the elected is lead by the assisting Bishop to the Consecrator before whom he genuflects, and reverently kisses his hand. Then the Consecrator having deposed his Mitre turns to the altar and commences the mass with his ministers The Elected in the meantime remains at the left hand side of the Consecrator, whilst the Assisting Bishop also repeats the usual portion of the mass with his Chaplain, The Consecrator now ascends the altar together with his ministers, and after kissing the altar, and the Gospel that is to be read he continues the mass until the alleluja, when he returns to his seat before the altar. But the Assisting Bishop conducts the Elected to his own altar where He is now vested by the Acolyths if not heretofore, viz., in Sandals, Pectoral Cross, Stole, Tunic, Dalmatic, Chasuble and Maniple. He then proceeds with the mass as far as the alleuja attended by the assisting Bishop. After this the Elected is again lead by the Assisting Bishop before the Consecrator who is now seated before the altar, and the Elected having made a profound inclination, all sit down, the Consecrator with Mitre on his head turned towards the Elected thus addresses him, saying, It behoves a Bishop to Judge to intrepert to Consecrate to ordain to offer to baptize and to confirm. All stand up now whilst the Consecrator standing with his Mitre on his head, says, Let us pray Most Dear Brethern, that the provident benignity of the Omnipotent God may bestow the fulness of his Grace upon this Bishop Elected for the utility of the Church.

Then all Kneel immediately, the Elected being prostrate whilst the Litany of the Saints is being recited. At the usual benedictions the Consecrator rises up turns towards the Elected and with the crosier in the left hand blesses him after the following manner.

1st. That you deign to bless this present elected, We beseech thee hear us.

2nd. That you deign to bless and Sanctify this present elected. We beseech thee hear us.

3rd. That you deign to bless Sanctify and Consecrate this present elected. We beseech thee hear us.

The Consecrator again genuflects until the Litany is finished, then all rise up when the elected genuflects before the Consecrator who is standing before the seat with the Mitre on his head, Then the Consecrator having received the book of the Gospels, attended by the Assisting Bishop places the book when open over the head and shoulders of the Elected saying nothing, the book being sustained by the Chaplain of the Elected. He, the

Consecrator) and Assisting Bishop, lay their hands upon the head of the Elected saying Receive the Holy Ghost, which being done the Consecrator having deposed his Mitre says, Be propitious O Lord to our Supplications and having poured the streams of the Sacerdotal grace upon this your servant deign to infuse into him the virtue of your diction through our Lord Jesus Christ your Son who with Thee lives and reigns for ever and ever one God in the Unity of the Holy Spirit.

A preface peculiar to the occasion is then recited by the Consecrator as follows :

PREFACE.

(PREFACE IS SUNG.)

For ever and ever, Amen. The Lord be with you and with your spirit. Let us raise up our hearts, let us raise them up to the Lord, and let us give thanks to the Lord our God. It is truly meet, just, right, and available to salvation that we always and in all places give thanks to thee, O Holy Lord, Omnipotent Father, Eternal God, O God, author of all dignities which tend to the sacred order of your glory. O God, who with sweet and secret inspirations didst teach Moses thy servant, and among other things didst converse with him on the subject of Divine Worship, and on the dress which should adorn your Holy Priests. O God, thou didst ordain that Aaron be clothed with a mystical garment when engaged in the service of the Lord, that we, their future posterity, might understand their meaning by the examples of our forefathers, in order that no future age might be ignorant of your celestial doctrine. And as with the ancients, the mere shadow of significations were regarded with a sacred awe. How much more in the new law ought we to be struck with wonder and amazement at the sight of these things of which the ancient ceremonies were only vague representations. But although we be adorned like the priests of the old law, yet the pontifical robes are not to us a matter of glory ; but inasmuch as they tend to the salvation of souls, for it is the splendor and beauty of the soul that must be sought for by the priest of the New Law. For all the things which gratified the carnal sight in the old law are figures of those things which tend to the conversion of souls in the New Law. Therefore, O Lord, we beseech you bestow your graces upon this thy servant whom thou hast raised to the ministry of High Priest, that whatever these vestments in the splendor of gold, in the beauty of gems, and in their multifarious embroidery signified may be to this thy High Priest a bright gem, a new diadem of grace and beauty in all his morals and actions. Complete in this thy priest the perfection of thy ministry. Instruct him with the ornaments of thy glorification, and sanctify him with anointed dew from heaven.

At this part of the Preface comes the Hymn "Veni Creator Spiritus."

The Consecrator takes his seat now at the middle of the altar, divests himself of the ring and gloves, resumes the ring and gremiale by aid of the ministers, dips his right thumb into the Holy Chrism and anoints the head of the elected, who is kneeling before him, saying: May your head be anointed and consecrated with benediction from above, in order that you may be able to go through the duties which are attached to the great and awful dignity of Bishop. In the name of the Father, and of the Son, and of the Holy Ghost. And after purifying his fingers proceeds with the preface after the completion of the hymn : O Lord, may this ointment copiously infuse itself into his head, that it may be the courier of all subjects that come forth from his lips, and may it descend into the very marrow of his bones, that the infusion of your holy spirit may fill him interiorly with heavenly thoughts, and may it exteriorly defend him from the enemies of his salvation. Make the constancy of faith abound in him, and may the purity of delection and the sincerity of peace be always stamped in his heart. May his feet be chosen by Divine appointment to go to preach the Gospel and peace to all mankind. Give him, O Lord, the ministry of reconciliation in word and work, in the virtue of signs, and in the working of

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miracles. May his speaking and preaching be not in the persuasive words of human wisdom, but in the show of the spirit and of truth. Give him, O Lord, the keys of the kingdom of heaven, that he may use not glory in this power which you have given for edification, not for destruction. Whatever he shall bind upon the earth let it be bound also in heaven, and whatever he shall loose upon the earth may it be loosed also in heaven.

Whose sins he shall retain, let them be retained, and whose sins he shall remit, let them be remitted, Whosoever he shall curse let him be accursed, and whosoever he shall bless, let him be filled with benedictions. May he be a faithful and prudent servant, whom thou hast appointed, O Lord, over your family, and that he may give them bread in a suitable time, and may he make all men perfect. Let him be incessant in watching and fervent in spirit. Let him hate pride, and let him love and cherish humility and truth, and may neither life nor death separate him from them. Let him not call light darkness or darkness light. Let him not call bad good or good bad. Let him be a debtor to the wise and foolish, and, like St. Paul, let him be all to all men. O Lord, may you give him an episcopal chair to govern your Church and the people intrusted to his care. Give him authority, and power, and strength. Multiply upon him benedictions and graces, that he may be always a fit subject to obtain your mercy, and let him not ever abuse your graces. Through our Lord Jesus Christ, your Son, who lives and reigns as God, in the unity of the Holy Ghost, for ever and ever, Amen.

After the Preface is finished the Consecrator recites the Antiphon.

Like the precious ointment on the head, that ran down upon the beard of Aaron, which ran down to the skirt of his garment, and as the dew of Hermon, which descendeth upon Mount Sion, for there the Lord hath commanded blessing and life for ever more.

The 132d Psalm is then said, at the commencement of which a cloth is placed upon the neck of the elected. The Consecrator sits down, receives the mitre, and anoints both hands of the Elected, who is kneeling before him, saying: May these hands be anointed with the sanctified oil, and with the chrism of sanctification, as Samuel anointed King David and the prophet. Thus too may they be anointed and consecrated, in the name of the Father, and of the Son, and of the Holy Ghost, and proceed with the prayer: May God and the Father of our Lord Jesus Christ, who has condescended to raise you to the Pontifical dignity, may infuse into you the chrism and liquor of this mystical ointment, and may fertilize you with the sanctifying dew of a spiritual benediction. Whatever you bless may it be blessed, and whatever you sanctify may it be sanctified, and may these consecrated hands aid every person who come to you in the great work of their eternal salvation.

The Consecrator then, having deposed his mitre, rises to bless the crosier, (if not blessed already) and after sprinkling it with holy water takes his seat with the mitre on his head, and delivers the crosier to the Elected (already consecrated), saying: Receive the crosier of your pastoral office, that you may be severe, yet lead by the principles of religion in the correcting of vices. May you hold judgment without anger, and may you be assiduous in the promotion of all virtue, and may you never forget to pass censures when deserved, bearing in mind that you must be guided by charity in all things.

BLESSING OF THE RING.

After the delivery of the crosier the Consecrator, having deposed his mitre, rises to bless the ring (if not already blessed), and again returns to his seat with his mitre. He then places the ring on the annular finger of the right hand of the consecrated, saying: Receive this ring as a testimony of your faith, and that being ornamented with an inviolable belief, you may guard undefiled the spouse of God, our Holy Mother the Catholic Church. Amen.

The Book of the Gospels is now taken from his shoulders by the Consecrator and Assistant Bishop and given to him to touch, the Consecrator saying: Receive the Gospel, and

go and preach to the people intrusted to your care, for God who lives for ever and ever, is able to increase your grace. He is then received by the Consecrator and the Assisting Bishop with the kiss of peace, saying: Peace be to you, and he answers with thy spirit. The Consecrated is now led by the Assisting Bishop to his own altar, where, after being purified, he continues the Mass to the Offertory, attended by the Assisting Bishop. The Consecrator, after washing his fingers, does the same at the high altar. The offertory being said the Consecrator resumes his seat, and the Consecrated, conducted by the Assisting Bishop, comes to make his offerings, viz: two wax candles, two loaves of bread, and two kegs of wine. The Consecrator, having washed his hands, goes to the altar to continue the Mass. At this time the Consecrated, attended by the Assisting Bishop goes for the first time to the high altar, where he proceeds with the Mass at the Epistle Corner. The Mass is now the same as on ordinary Sundays, until the prayer Domine Jesu Christe, after the Agnus Dei, when both kiss the altar and give the peace, saying: Peace be to you and with your spirit.

AT THE COMMUNION.

The Consecrator consumes only one half the Host, whilst he leaves the other half for the Consecrated. In like manner he only consumes half the Sacred Blood with "the particle." Having communicated he now gives communion to the Consecrated. First, half the Sacred Host and then the half of the Most Precious Blood. He then purifies himself and afterwards the Consecrated. The Consecrated does not kneel down whilst communicating. The Consecrator, after taking the ablution, assumes his mitre and washes his hands.

The Consecrated goes now to the Gospel side, attended by the Assisting Bishop, where he reads the Gospel and Prayers, whilst the Consecrator does the same at the Epistle side. The It is being said, the Consecrator gives the blessing, saying: May the name of the Lord be blessed now and for ever more. May the Lord who made the heavens and the earth come to our assistance, and may the Omnipotent God, Father, Son, and Holy Ghost bless you, Amen.

The benediction being given, the Consecrator returns to his seat before the altar, having received his mitre, whilst the Consecrated kneels before him, having his bireto on his head. The Consecrator then rises to bless the mitre (if not already blessed). This being done he sprinkles it with holy water and returns to his seat, when he places it on the head of the Consecrated, attended by the Assistant Bishop, saying: We impose, O Lord, upon the head of this High Priest and defender of the Church of God, the shield of defence and salvation, that his face being decorated and his head armed he may appear in the strength of both Testaments terrible to the enemies of truth, and that having bestowed upon him the fulness of your grace, he may show himself a valiant defender of the affairs of the Church. And Thou, O Lord, who didst call Moses in a miraculous manner, with the sweet inspirations of love and truth, Thou who didst order the tiara to be placed on the head of Aaron, thy High Priest, be pleased also to place upon the head of this, thy High Priest, N. N., this shield of protection and salvation through Christ, our Lord, Amen. The Consecrator next blesses the gloves, whilst standing, and again returns to his seat with the mitre, after sprinkling them. He then places them on the hands of the Consecrated, aided by the Assisting Bishop, saying: Invest O Lord the hands of this thy Minister with the cleanliness of the New Man who descended from heaven, and as Jacob your beloved, having wrapped up his hands in the skins of kids, obtained the celestial benediction, having offered up food and drink most pleasing to God the Father, thus also may this High Priest offering up through the instrumentality of his hands a pure oblation merit to obtain the benediction of Your Grace, through our Lord Jesus Christ, your Son, who in the similitude of sinful flesh offered himself up for us on the hill of Calvary.

The Consecrator then rises and places the Consecrated on the throne, attended by the Assisting Bishop; also puts into his hand the pastoral crosier. The Consecrator then, having deposed his mitre, turns to the altar and intones the *Te Deum*. The Consecrated, attended by the Assisting Bishop, now goes through the Church and blesses all, whilst the Consecrator stands in the same place at the altar, without his mitre. The Consecrated having returned again takes his seat, whilst the Assisting Bishop takes off his mitre and stands with the Consecrator until the *Te Deum* is finished. The Hymn being ended the Consecrator, without his mitre, stands at the right hand side of the Consecrated and says: May your hand be strengthened, and may your right hand be exalted. Justice and Judgment are the close concomitants of your seat. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning it is now and ever shall be, one God, world without end, Amen. After the prayer *Deus Omnium fidei lium, &c.*, the Consecrator remains with uncovered head at the corner of the Epistle, with whom the Assistant also stands without his mitre, whilst the Consecrated rises and gives the blessing.

The Consecrator now receives his Mitre standing in the corner of the Gospel turned towards the Corner of the Epistle with whom also stands the assisting Bishop with his Mitre, whilst the Consecrated with Mitre and Crosier kneels at the corner of the Epistle turned towards the Consecrator and says aloud three times *Ad multos annos*, (during many years). The Consecrator and Assistant now receive him with the kiss of peace and after reciting the last Gospel he is conducted to his own altar and is divested whilst he recites the canticle of the three children in the fiery furnace. The Consecrator after finishing the Gospel also returns to his seat, and is divested whilst reciting the same canticle as the Consecrated. Then all go in peace, *Laus sit Deo*. Praise be to God.

A SHORT EXPLANATION ON THE MYSTICAL MEANING OF THE PONTIFICAL ORNAMENTS.

1st. The Bishop puts on the Sandals, which means that he must be prepared to announce the Gospel of peace, that he must go, not stand, that he must labor, not remain idle. And as by the Sandals the feet separated from the Earth are kept clean, and are preserved in safety against its thorns and briars, so they mystically represent the raising up of the affections of the Soul from all the thoughts of this sinful and carnal world. The affections are as it were the feet of the Soul, but if the affections are earthly, what shall become of the immortal Soul. We must raise up then our affections, and store up for ourselves treasures in Heaven. (St. Mathew, 6, xx.)

2nd. He is vested with certain interior garments which denote the interior devotion, innocence and integrity, which should always characterize him, God alone the spouse of the Bishop is the searcher of pure Souls. He wears the Tunic, Dalmatic, and Chasuble, which shows that in the Bishop must be found the chastity of the Sub-deacon, the fortitude of the Deacon, and the charity of the Priest in an eminent degree.

PECTORAL CROSS.

3rd. The Bishop puts on the Cross, the Sign of our redemption, in order that he may always keep before his mind that mysterious economy which the almighty has used in Man's salvation and that he may always be able to comprehend with St. Paul. (Ephesians, 3, xviii.) the breadth, and the length, and the height, and the depth, of the love of God, Who made himself a redemption for all and a propitiation for the sins of the entire world. (1st Epistle of St. John, 2, ii.)

UNCTION OF THE HEAD.

4th. The Bishop who is to be Consecrated is anointed on the Head, to shew that he is head and chief of his Church, just as St. Paul says that the man is the head of his wife. (Corinthians,) and also that it might be shown that he is the Vicar of Christ, and that he bears upon himself the authority and dignity of Him who is above all, and whom

the Lord constituted over his entire Church, Kings are not anointed on the head but on the shoulders to show that this unction of the head is peculiar to him alone, whom the Lord has constituted over all the Kings of the earth. And whom he hath anointed with the oil of gladness.

UNCTION OF THE HANDS.

5th. The Elected Bishop is anointed on the hands in account of his office and ministry and that he might know that he has received this dignity not for idleness but for labor and that from henceforth he might know that he is reckoned among the laborers who are to work in the vineyard of the Lord, and that he must undergo all the labors and fatigue of the scorching sun or piercing cold, that whatever he shall bless may be blessed and whatever he shall sanctify may be sanctified, in fine that his hands may distill myrrh that he may infuse the Holy Spirit upon whomsoever he lays his hands, and that the Lord when he comes might find him a good and faithful servant.

ON THE PLACING OF THE BOOK UPON THE HEAD AND SHOULDER.

6th. Who would grant me a hearer (says Job, 31. xxxv.) that the Almighty may hear my desire and that he himself that judgeth would write a book, That I may carry it on my shoulders, and put it about me as a crown. At every step of mine, I would pronounce it and offer it as to a prince.

Indeed no words can sufficiently express with what religion and devotion, with what piety and love a Bishop ought to embrace this volume, sent to him from above through the Divine Inspiration of the Holy Spirit, and with what sedulity and care he ought to roll over its sacred pages. Doubtless in it are found the words of eternal life, and from it he can imbibe the Spirit of Christ himself as from a peculiar fountain. It is said of the blessed virgin Cecilia that she never ceased night or day from meditating on its Divine contents. Truly every Bishop should say with St. Paul with regard to this book, I am jealous of you with the jealousy of God, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (Cor. 11c. 2v). Of each Bishop it may be said, as it was said of St. Paul. This man is to me a vessel of election to carry my name before the Gentiles, and Kings, and Children of Israel (Acts ix, 15). Yes, the Bishop has to carry the name of Christ to the just man as well as to the sinner, to the rich as well as to the poor, to the noble as well as to the plebeian, to the priest as well as to the layman, to the man who is in high station as well as to the low. This is the end of his vocation and Divine appointment. This is the end for which he has taken upon his shoulders this light burden, this sweet yoke, that he might carry the word of salvation to all committed to his care, and teach them the truths of the Gospel of Jesus Christ.

ON THE FORM OF THE CONSECRATION.

7. The Bishops lay their hands on the head of the Elected, saying: Receive the Holy Ghost. We read in the Acts of the Apostles (9c., 14v.) that Ananias went into the house where Saul was, and laid his hands upon him, saying, "Brother Saul, the Lord Jesus Christ hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost." A Bishop can never sufficiently understand the great things which the Lord hath done for him at this moment of the imposition of hands, a moment in which the streams of living waters are poured from on high and descends like a sweet smelling vapor to irrigate and fertilise the barrenness of his soul. Truly now it may be said of his soul what Isaiah said of old. "It shall bud forth and blossom, and shall rejoice with joy and praise." The glory of Mount Libanus hath been given to it, and the beauty of Carmel and Saron (Isaiah 35, 2). God does not give his spirit to the Son by measures, saith St. John (J. 5) Yes, He is not given to the Bishop by measures. The Holy Ghost is given to him not only for strength and to resist temptations as to the Deacon, not only to remit and to retain sins as to a Priest, but the Holy Ghost is given to him indefinitely, and for all ends, so that it may be said of him, with St. Jerome, that "at the very moment of consecration all the fountains of the

Holy Ghost descend upon him." O what ought to be his sanctity, what his fervor, what his zeal? he who is bedewed with such a plenitude of graces!

ON THE DELIVERY OF THE CROSIER.

8. The Venerable Bede says that the Bishop has a crosier that he might govern his subjects and sustain the infirm. This pastoral sceptre, as by its rectitude signifies command and jurisdiction, according to that saying of St. Paul to the Hebrews (Heb. 1-8). The sceptre of justice is the sceptre of thy kingdom, so also by its strength signifies power, which (as the Apostle says, Rom. 13) is given for edification, not for destruction. It is given to sustain the infirm, and, as the Apostle says, to sustain the imbecillities of the infirm, not to please himself, for Christ did not please himself. At the end of the crosier there is a curve, which signifies that the Bishop, in the direction of others must always first look into his own interior, lest, as the Apostle says, that whilst he teaches others he might be found wanting himself. For what shall it profit a man to gain the whole world and suffer the loss of his own soul (Matthew 26c. 26v.)

ON THE RING.

9. The ring is the symbol of marriage between the Bishop and Church, or it is the character of faith, inasmuch as it guards "unsullied the spouse of Christ, the Holy Catholic Church." Hence a Bishop, the spouse of the Church, and not so much a spouse, as a guardian, ought to employ all diligence, care, and solicitude, whereby he may guard that spouse, and deliver her up to her Divine Spouse, Jesus Christ, stainless, and unsullied, holy, and immaculate, pure and as white as the mountain's snow.

ON THE GEMS, GOLD, AND PRECIOUS STONES.

10. It is not for secular pomp, or the display of vain curiosity, that gems, gold, and precious stones are employed in the interior ornaments of the Bishop; "the sanctity and majesty of the Episcopal dignity is a sufficient guarantee for this." They denote and signify something more noble, more lofty, and more worthy of our esteem and admiration. The Church, in the consecration of her Bishops, demands "of Almighty God, that whatever those ornaments of the ancient Pontiffs signified, in the sparkling of Gold, and the splendor of Gems, and in the variety of Precious Stones, might apparently shine forth in all his morals and actions; and that he, being beautified within with gems, and gold, and precious stones, might be adorned with charity and all other virtues, and that his soul being resplendent with celestial gems, might give more light to the Church, and glory to God."

ON THE TOUCHING OF THE BOOK WITH THE HANDS.

11. The book being taken from the shoulders, is given to him to touch, thereby signifying that it must be his rule of life. At first sight it would seem difficult to a man of the world, still the Bishop must do it. He must despise the complaints of nature, and listen to the sweet inspirations of Christ, saying "my yoke is sweet, and my burden is light." (Matthew 11, 30.)

ON THE IMPOSITION OF THE MITRE.

12. The sacred tiara which covers and ornaments the head of the Bishop, and crowns and protects his entire beauty, according to the words of an ancient author known for his piety and erudition, indicates to God all the consecrated senses of the head, and that all the glory of the body ought to be referred to the head. All the Bishops present impose the mitre upon the head of the consecrated, to show more forcibly the great prerogative of this holy and inviolable dignity with which he is marked by divine interposition. Also in this Pontifical tiara is shadowed forth the beauty of that "unutterable glory with which he shall be crowned in Heaven, who shall have fought valiantly the battles of the Lord."

The mitre represents the knowledge of both Testaments; for the two horns represent the Testaments—the one in front represents the New Testament, and the one behind represents the Old, which two the Bishop must always bear in mind.

ON THE DELIVERY OF THE GLOVES.

13. At the solemn consecration of a Bishop, the sandals are the first, and the gloves the last of the Pontifical vestments. And as at the putting on of the sandals, the Bishop raised himself up from all thoughts and affections for the earth, so after faithfully discharging all his duty, he must beware of all pride and exaltation, and vain glory, which are frequently wont to infect some of the most noble virtues with their pestilential inspirations. Therefore he must cover his hands, that is, his works, with the veil of perfect humility; and if he is compelled to do any good before the eyes of others, that seeing they may glorify God, who is in Heaven. "It must also happen that sometimes his left hand must not know what the right hand doeth."

ON THE ENTHRONING OF THE BISHOP.

14. This puts him in mind of the power and authority which is attached to the Episcopal dignity, for in it he is as it were fixed and confirmed, and that he may always keep before his mind that pre eminent position which he holds in the Church.

ON THE BENEDICTION.

15. The Elected Bishop gives the benediction in the name of the Most Holy Trinity to the people, which is, as it were, his first Episcopal duty, which he solemnly exercises that he might make a public display of his peaceful advent among his flock.

AT THE KISS OF PEACE.

16. The Consecrated is now received with a kiss of peace, to show the end of that war for which he girted himself by the rites of Consecration, and is a sign of that eternal peace and kiss in the Lord, which shall be the end of all his hopes who has labored well in the vineyard of the Lord.

A SHORT EXPLANATION OF MASS.

17. Mass is the offering of the body and blood of Christ to God; it is the unbloody sacrifice of the New Law, it is a representation, a renewal and a continuation of the sacrifice of the Cross, not by way of a new sacrifice, but by way of a daily and standing memorial of the Sacrifice of the Cross. Mass was ordained by Christ at his last supper. The end of mass is that the Sacrifice of the Cross should be daily represented before our eyes, that it should be a standing memorial of his passion and death, and that its holy fruits should be daily applied to our immortal Souls. And as mass represents the death and passion of Christ, and the Priest represents Christ as his minister, so also all the vestments used at mass represent those with which Christ our Lord was clothed at the time of his passion. Thus the amice, alb, girdle, maniple, stole, chasuble; thus the altar, crucifix, chalice, paten, corporal, altar linen, are objects commemorative of the death and passion of Christ. Do this for a commemoration of me. (St. Luke, 22, xix) To show the death of the Lord until he comes. (1st Cor., 11, xxvi.) Who can fathom this mystery of the love of a God for poor sinners?

How lovely are thy tabernacles O Lord of Hosts, how beautiful are thy altars, my King, and my God. Better is one day in the courts of the Lord than thousands amidst the tabernacles of sinners. Blessed are they that dwell in the house of the Lord, He shall love thee for ever, (Psalm, 83, i. & ii.)

Laudetur Jesus Christus, Laudetur in eternum.

May Jesus Christ be praised; May he be praised forever.

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